



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

mote antiquity in the original documents and stories which the compiler has left intact. (3) Various lives of tradition and statements of many sources add to the general accuracy of the narrative. Thus the collection of Old Testament books reminds one of an old English cathedral, in which the strangely composite structure reveals the varying taste and sympathies of successive centuries.

Literary criticism of the Bible is more generally accepted in England than with us. Granting the position which is assumed in this interesting article, no one can fail to see that the authority of the Scriptures is in no way weakened, and that there are positive advantages accruing from its acceptance. The writer's remarks about the need that critics have sympathy with the prejudices and fears of the opponents of criticism are just and generous. Indeed, the spirit of the whole is admirable, whatever may be thought of its arguments.

Fasting in Holy Scripture.*—The appointment of stated periods for abstinence from all food or particular kinds of food is so far from being characteristic of Judaism or of primitive Christianity, that both are conspicuous in comparison with nearly every form of heathendom by their rigid subordination, and (in some respects) by their absolute disparagement of it. The patriarchs are God-fearing men, but they do not fast. In the rest of the Pentateuch we have (1) Moses' fasting on Sinai, which, like Elijah's and our Lord's, was a fasting with ecstasy, not one of humiliation; (2) the fast of the Day of Atonement, which criticism constrains us to believe to be not of Mosaic origin, for no reference to it is made either in the historical books or the prophets down to the Exile, and the prophets, indeed, discountenance fasts (Joel's fast is more a rending of the heart than an ecclesiastical form); (3) the private vow of a woman (Num. 30 : 13). In the New Testament (1) Jesus' disciples stand out from the religious people of the day by their not fasting, and it is a great error to assume that the "bridegroom taken away" (Mark 2 : 18-20) argues for present fasting, since Christ is in every sense nearer to and more closely united with the true Church now than in the days of His flesh; (2) Matt. 6 : 16-18 (Luke 18 : 12) gives no sanction to fasting; (3) neither John, Peter, James or Jude refer to it; (4) in Matt. 17 : 21; Mark 9 : 29 the "fasting" is not a part of the original text; (5) in Acts the early church, being Jewish in form, fasts (Acts 27 : 9); (6) in Paul's epistles, ecclesiastical fasts are not once mentioned. Thus in the New Testament it is nowhere commanded nor represented as a necessary means of grace.

The very interesting and careful consideration of the biblical testimony about fasting which is here given is in Dr. Farrar's best vein.

The Critical Study of the Old Testament.†—The books of the Old Testament present certain phenomena in regard to their style, phraseology, point of view, material, etc. Critical theories are efforts to account for these phenomena. [A brief outline of the analysis of the Hexateuch is given.] The principle underlying this analysis is, the gradual formation of the Hexateuch out of pre-existing sources, these sources being still (in the main) clearly distinguishable in virtue of the difference of style and representation by which they are marked. The indications of an age later than Moses are numerous. One can hardly compare the laws as given in Exodus, Deuteronomy and Leviticus without feeling the impossibility of their having been given within forty years.

* By Rev. Canon Farrar, D. D., in the *Expositor*, May, 1890, pp. 339-351.

† By Canon S. R. Driver, D. D., in *The Contemporary Review*, February 1890, pp. 215-231.